
長泰森寺
LONGTAI TEMPLE
中國·福建



玄奘塔
Pagoda of Xuanzang

中國佛教名寺古刹

趙樸初

玄奘法師

MASTER XUANZANG



玄奘法師

MASTER XUANZANG

公元隋仁元年（602年）玄奘誕生于現河南偃師，俗家名爲陳，公元隋大業八年（612年）出家，公元622年受戒。唐貞觀三年（629年） 開始徒步流沙，西去印度求經，路遇艱難險阻，途經 24個國家和地區，來到了印度。 游遍了當時古印度各國大小寺院，把沿途所研討的佛學經典、 所見所聞的風土人情及地理風貌都記于手心或筆上， 沿經各國都受到了各國國王的盛迎款待。 並來到了大乘教發源地閣耶因陀寺， 求教于印度著名高僧乘老法師，玄奘法師用了三年時間，通曉了寺內30萬頃96萬言佛經典，臨走時這位老和尚向衆僧說"這位中國和尚的學識在我國找不出第二人了"。特別是來到當時印度著名的文化中心那爛陀寺，衆僧夾道歡迎，那爛陀寺一百多歲的主持戒賢破例爲他講瑜珈論，玄奘法師深知只有戒賢大和尚一人通曉全部佛學經典，玄奘法師暗下決心潛心研究。不久，就通曉了寺內的全部大小乘經典，並著有《破惡見論》。隨后在那爛陀寺說法，衆僧咸服，從此玄奘法師博學聰慧、嚴謹治學的精神譽滿全印度。曲女城辨法更是名騷印度古國。

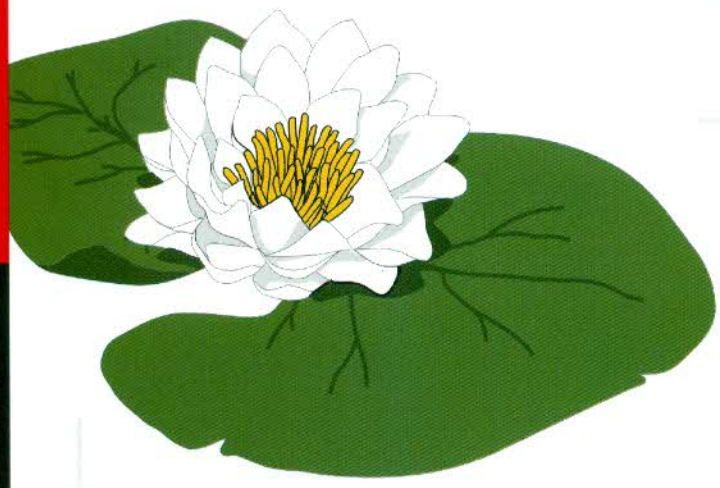
貞觀十九年（645年）離開祖國十七年的玄奘法師滿載印度人民的友誼回到祖國懷抱， 唐太宗李世民獲悉后，御駕京城與數萬僧衆一道盛迎。玄奘法師用大象馬匹馱著佛經675部及佛像法器等，還有從西域所得如來肉舍利150粒，各種金銀、檀刻佛像及其它珍品。 同年3月1日，玄奘法師在弘富寺開始大量的翻譯工作， 年底譯成了《大菩薩藏經》、《佛地經》等。次年，又著成 《大唐西域記》， 該書成爲現代研究中亞和古印度的權威書籍。貞觀二十二年（648年）夏五月，玄奘法師日夜筆耕不輟、嘔心瀝血，譯成佛經9種。同年，唐太宗李世民在玉華宮詔見玄奘法師，並賜御撰《大唐三藏聖教序》，贊頌了玄奘法師的聖事。玄奘法師一生著述之豐之偉，堪稱中國佛教界之最。 玄奘法師把印度明學介紹到中國，促進了中國邏輯學的發展。 一位僧人在國內外受到那么多國王、皇帝的器重和敬仰，實屬罕見。玄奘法師"施將日月而無窮，斯福澤與乾坤而永大"，法師不朽將流芳千古。

In the year of A.D602(the first year of SuiRen) Xuanzang was born in YanShi,HeNan privince.His name was Cheng.In the year 612,he renounced the family.In the year 629 of Tang ZhenGuan, he began to go to India in the purpose of gaining scriptures.After encountering the hardship and dangers and passing through 24 courtries and area,he reached India.He visited all the temples there and remembed the Buddha scriptures the custom and geographical features he had studied along the way.Also he received the Kings' grand banquets along the road to India.He reached Yetongtuo Temple,the original place of DaCheng Jiao and learned from the famous monk, ChengLao Master of India.It took Master Xuanzang 3 years to be well versed in 960,000 words scriptures in the temple. This old monk sawd to all others that they couldn't find another person who surpassed him in knowledge.Especially when he reached the famous culture centre NaLanTuo Temple of India, the monks lined the street to welcome him,the director RongXian broke a rule to tell him the theory of YuJa.Master Xuanzang knew deeply that only RongXian thoroughly understood all the Buddha scriptures, so he concentrated on studies.It was not long before he thorougly understood all the scriptures in the temple and wrote Opinion On Po 'E .Soon afterwars he gave lectures in LanTuo Temple.The monks were convinced by his lectures.Master Xuanzang's erudition,cleverness and strict spirit for knowledge were famed all over India.The debate of the city of Qunu's was famous in India.

In the year 645 of ZhenGuan,Master Xuanzang ,left Dang Dynasty for 17 years,came back to Dang with India's friendship. When TaiZhong Li Shiming knew this,he himself and thousands of monks welcomed him.Master Xuan brough 675 Buddha scriptures,Buddha figures instruments,and other things got from the Westorn Regions,such as 150 Buddhism by elephants.All kinds of gold,silver,wingceltis Buddhist statues,Buddhist scripture, image of Buddha, and other precious things.On Mar.1 in the same year,Master Xuanzang began to do much translating work in Temple Hongfu,and he had translated Scripture of Holy Buddha, Scrupte of Holy Field,etc,by the end of that year.The second year he completed Jounnal of West Countries in Tang Dynasty,which is becoming an authoritative book in doing reserch on Middle Asia and Ancient Indian in modern time. The 22th year of Zhenguan (648 A.D),Master Xuanzang worked day and night,at last he finished the translation of 9 kinds of Buddhist scriptures in May. On the same year, Taizong Li Shiming received Master Xuan at the Palace of Yu Hua and awarded him the imperial composing of "The Foreward of Sanzhang Jiao",praised Master's holy works. Master Xuanzang had completed so many great works on his life that it can be said he is a best in Buddhism.Master Xuanzang has introduced Mingxue of India to China,which prompted the development of Chinese logicism.It is turely a rare thing that a monk has been rescepted and regared by so many kings and empires inside and outsise of China.Master Xuanzang had left a good name for many generals.



三塔(玄奘、窺基、圓測塔)
Three Pagodas



興教寺主持常明老和尚，現任中國佛教協會常務理事，陝西省佛教協會名譽會長，西安市佛教協會會長，省、市、縣政協委員，人大代表。陝西咸陽馬泉人，生于1916年農歷四月，1937年拜終南山紫竹林著名老和尚拂塵爲師，在十幾年的時間裡，常明拜讀了許多佛學經典和醫學書籍，對佛學的領悟非凡，造詣極深。曾雲游神州諸多名寺，拜訪過全國許多著名高僧，1953年去北京廣濟寺參拜近代高僧虛雲老和尚，也曾拜訪過江蘇高旻寺名僧來果老和尚。1956年到期1958年在北京佛學院深造。畢業后，任興教寺主持至今。他組織倡導募修了許多佛寺，搶救和保護了許多重要文物，對興教寺的繁榮與發展嘔心歷血，三藏塔的搶修，臥佛殿的落成，僧舍的改建，園林的美化，老和尚都親歷親爲。使興教寺在歷史上“殿宇法製”“精密莊嚴”得以再現。常明法師爲增進和世界許多國家的佛教友誼、佛學文化交流，多次頻頻出訪。老和尚海內外的僧俗弟子數以萬計。如今84歲高齡的老和尚仍精神矍鑠，日理寺裡各種事物和活動，老和尚大德流芳海內外，衆口皆碑。

The old monk,Changming ,the host of Xingjiao Temple is now a managing director of Chinese Buddhism Institution, the head secretary of Shaanxi and Xi'an Buddhism Institution, a deputy to the provincy and municipality cominisser of Shaanxi Political Consultative Conference. He was born in Maquan,Xianyang city of Shaanxi province on April(Caledar),1916.He then in 1937, fomally became a pupil to the master,an old famous Monk Fucheng living in Purple Bamboo Forest of Zhongnan Mountain.For more than ten years hard studying on many Buddhism scriptures and works on medicine,he had got a huge knowledge on Buddhism.He had visited a lot of famous temples and eminent monks all over the country.In 1953,he went to Guangji Temple in Beijing to visit Xuyun,a eminent monk in Jiangsu province. From 1956 to 1958 , he studied further in Beijing Buddhist Philosophy Institute.After graduation till now , he acted as the host of Xingjiao Temple.During this period,he managed to rebuild a large quantity of pagodas by means of collecting donations, rescure and protect lots of important cultural relics. He himself took part in the repairing of Sanzang Pagoda,the foundation of the Hall of Inclining Buddhist, the rebuiding of Monk's dormitory and the beautification of gardens. His hard work on the development and prosperity of the Temple had contributed a lot to the reappearance of "Halls of Laws","precision and solem" of the Temple in histoy.In order to promote the Buddhism friendship and the communication of Buddhist culture with many other coutries in the world,he frequently visited at abrroad.He had got tens of thousands pupils of secular spreading at home and abroad.Today, as a 84-year-old monk,he is still very healthy so that he is able to deal with all kinds of things and activities in the Temple.He's now being praised and admired by all people knowing him regardless home or abroad.





圓測法師生于隋大業八年（612），通天元年（696）在佛授記圓寂。法師原名文雅，是新羅國王的孫子，三歲出家，十五歲請業。自幼聰慧絕頂，他所聽、所誦千萬言經論均能融匯貫通、過目不忘。他辨才非凡、慧解縱橫。由于他的聰明好學，對唯識宗、瑜珈論的造詣不亞于窺基法師，協同玄奘法師翻譯了大量的經典，慈恩宗鼻祖之一。一生著述也頗豐，撰有《維識論書十卷》、《解深秘經十卷》、《金剛般若觀所緣論》、《般若心經》、《無量義經》等。他的著作對佛法東傳起到了很大作用。

The original name of Yuance was Wenya , and he was a grandson of King Xinluo .He got out for being taught when he was only 3, and began to be a worker at the age of 15. He was extremely clever, for everthing he touched being never forgotton.He had a excellent eloquence , and memorizing was also excellent.Because of that his understanding about theories of Weizong and Yujia was even better than Kuiji .He was a productive writer ,and the work he scripted was 10 volumes Theoriers of Wei zong,10 volumes Mystey of Univers,Theories of Diamond Buddhism,Endurance and so on. His works had a essentic influence upon Buddhism spreading to the east.

窺基法師生于唐貞觀五年（631），永諄元年（682）在慈恩寺圓寂。法師字弘道，姓尉天，其祖累世功名爵祿，自幼隨父鄭國公飽讀經義，凡經義皆一覽無遺。窺基法師博學聰慧、才學出衆、一生著述立說頗豐，協同玄奘翻譯了大量的經典，譯經30余部，草疏義100本，后被稱爲"百部疏主"。窺基不僅是天才的佛學家，而且是很有天才的雕塑藝術家，慈恩宗鼻祖之一。他自己雕刻的彌勒佛像通身瑞光、燦然可觀。

The writing name of Master Kuiji was Hongdao, family name Weitian.His ancestors were all officials and had a good reputation.With Father , Emperor-assistant ,Zheng's helping ,Kuiji began to read and memorize Buddhism when he was a child .With wide-learning and rich experierce of tranlating, he translated lots of Buddha masterpiece to help Xuanzang, the most famous Buddhist at that time . Because of famous works and manuscripts,he was later given a name "the Host of Hundreds of Pieces".Kuiji was not only a genius translator,but a talent sculptor.A monk statue he carved had a auspicious hight and was worth watching .



孤峰獨宿觀自在，空山習靜學法王。

——雪峰禪師贈常明老和尚

寬旭法師

MASTER KUANXU



前任監院：寬旭法師

寬池法師

MASTER KUANCHI



現任監院: 寬池法師

序

編此小册，旨在反應興教寺的發展狀況，以此來紀念佛教傳入中國兩千年，更爲紀念世界著名佛學家、翻譯家、旅游家—玄奘法師誕辰一千四百周年，讓我們爲他獻上一瓣心香，對他表示深深的懷念與敬意。更加感謝黨的宗教政策正確落實，以及海內外僧俗對興教寺發展的大力支持，在此向他們表示深深的謝意。

自佛教傳入中國兩千年來，各宗各派的形成、延續、發展，形成了具有中國特色的佛教。任何一宗一派的存在與發展，都與人文環境相適應，這也是佛教得以生存與發展的歷史基石。歷史証明，世間法與佛法相輔相成，互相促進。所以興教寺本著歷史經驗和社會頻繁接觸、交流，以達共同繁榮。興教寺因三藏塔名垂千古而遠播世界各地，同時也決定了興教寺在世界上的崇高地位。國外僧俗團體頻頻來訪、交流，促進了寺裡佛學文化的發展和經濟的繁榮。玄奘法師博學、聰慧、精進、嚴謹治學作風，名騷千古。以及那堅如磐石的愛國主義信念更被后人傳爲佳話。法師的精神早已沖出佛學界，成爲人類共享的寶貴精神財富，激勵著我們四衆生不斷爲社會的繁榮發展奮斗著。興教寺本著承接傳統、展望未來、開闊進取，爲我國的佛教事業繁榮發展貢獻著我們的智慧和力量，爲淨化我們人類生存環境獻上一份微薄之力。

讓我們祈求一切衆生安康、幸福！

阿彌陀佛！



興教寺主持
常明敬書

TABLE 目錄




寺院建設 16


稀世珍寶 20


莊嚴寶相 22


佛學文化 26



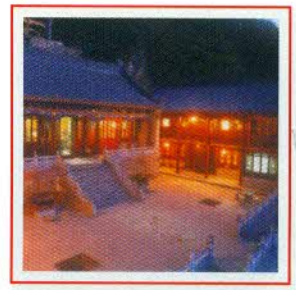
主持賀扁 28


寺院活動 30


外事活動 36



貴賓題詞 41





釋迦牟尼佛
The Image of Sayamuni Buddha

聞名中外的千年古剎歷史由來

據史料記載，唐麟德元年（664）二月五日，積勞成疾的玄奘法師圓寂于陝西宜君縣玉華宮，唐高宗獲悉后，傷痛萬分，嗚咽不止，數百弟子哀號慟哭，京城僧俗奔赴哭泣，自發送葬人達數百萬。悲凄之聲彌漫蒼穹。有三萬人竟寄宿墓旁不肯離去。葬禮場面規模宏大。四月十四日葬于鏟河東白鹿原。白鹿原恰與唐大明宮遙遙相望，唐高宗李治每每站在大明宮前，不免觸目傷懷，時慟悲思。總章二年（669）高宗下詔，以隆重的儀式和恢弘場面，將玄奘法師遺骨移于樊川東南少陵原畔，移塔建寺。唐肅宗李亨賜塔額"興教"。古剎因此得名興教寺。古剎千年香火未斷。清治年間，除三塔仍不朽地聳立在那裡外，其余建築均毀于戰火。現今古剎是從民國開始修葺。歷經各屆主持僧俗大力募捐修葺而延續到現在。特別在常明方丈帶領下，古剎發展蒸蒸日上，殿宇僧舍倍增，園林美化別具一格，成爲了城南不可多得的旅游好去處。

慈恩聞名遐爾，三塔名垂千古

聳立在古柏蒼郁、竹林碧翠、花草芬芳的三塔，秀美而肅穆。風火滄桑千余年，唯有三塔自聳立。她們象閱盡了世間滄桑歷史哲人。唐太宗賜御撰《聖教之序》，使玄奘法師名縱千古，那爛陀寺說法衆僧咸服，著述之豐之偉，天下敬仰，國內外僧俗到此禮塔絡繹不絕。中間最高塔爲玄奘塔，又名三藏塔，或稱大遍覺塔，因中宗製影謚大遍覺而得名。塔高二十三米，座北面南，是一座最古磚砌木結構塔。塔內供奉清代玄奘法師泥塑像一尊，身披桔紅紫邊袈沙，內著黃僧衣，項掛佛珠，神形兼備，是不可多得的藝術珍品。塔北刻有劉軻撰寫《大唐遍覺三藏法師玄奘法師塔銘並序》。左右兩小塔分爲窺基塔、圓測塔，內供有二師泥塑像，二師的博學、聰慧也是名垂千古。三塔具有極高的文物價值，並在建築學史上都具有極高的研究價值。塔北座有紅柱粉牆小巧堅固大遍覺堂，裡面供有玄奘法師西去取經時的法像。珍藏有玄奘、窺基、圓測石刻法像，取經行程圖，還有十八羅漢石刻像碑等。唐肅宗李旦賜塔額"興教"，胡子金題塔院曰："白塔月移山宇影，春松歌唱海潮聲"。這就是著名中外的慈恩塔院。

站在古剎的山路，這地勢開闊居高，放眼遠望，中南奇峰峻嶺，雲蒸霞蔚，氣象萬千，一幅絢麗多彩的畫卷盡收眼底。廣闊樊川、蒼蒼茫茫、村舍如島、田陌縱橫、滴水蜿蜒。置身此景，或悟出你前所未悟，或會拔亮你智慧之燈，思維閘門頓時奔放……今生得此陶冶、寬余足矣，不由發出如此感慨。

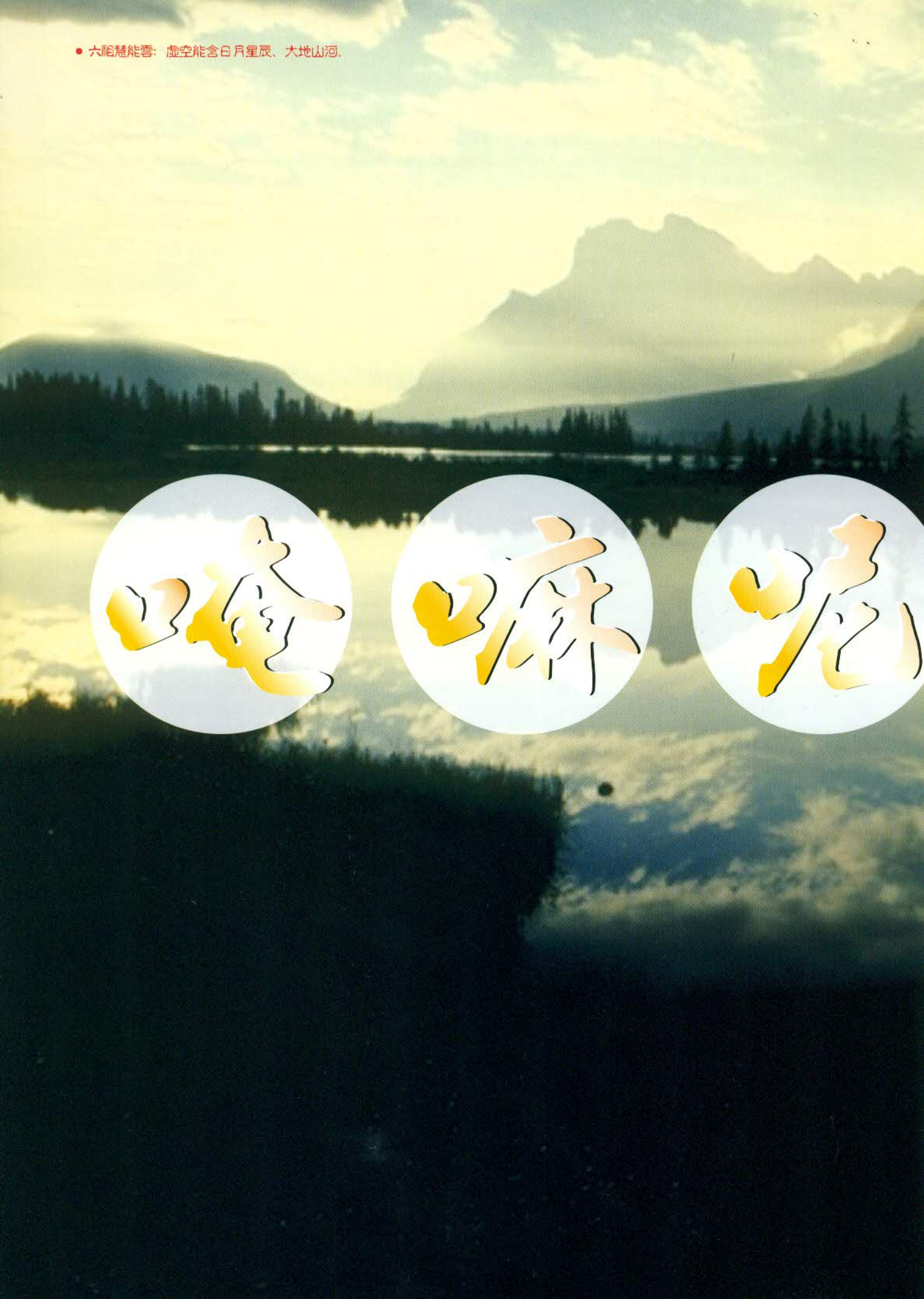
The History of the World Famous Temple

It was recorded that on Jan.5th,664,Xuanzang,a great translater and monk who devoted all his life to spreading of Buddhism doctorin pined away in Yuhua Palace in Yijun,Shaanxi.On hearing the news, Empire Gaozong of Tang Dynasty cried out into tears with tremendous sadness.So did hundreds of his diciples.Millions of people attended the great ceremory of his funeral.When it ended, even 30,000 people refused to leave. Sad atmosphere prevailed all over the country.Later Xuanzang was buried east of the Chan River on the White Deer Plateau, which was just opposite the empire's residence of Daming Palace. This always reminded Empire Gaozong of the sadness of losing such a great master. So in 669, Gaozong ordered the grave to be moved to the side of Shaoling Plateau on the northeast Fan River with glorious ceremony. Thus a tower with Xuanzang's remains was set up which was entitled "Xingjiao" by Empire Suzong which means to glurify the doctorin of Buddhism. A temple was also set up there with the same name. In the thousand years after, the temple was never lack of pilgrims. But unfortunately by the time of Qing Dynasty, all the architectures were distroyed by war except three towers. The rebuilding of the temple begain during the Republic of China (1911-1949) and the work had being going on all these years with the money gathered by the managers of the temple as well as its diciples. It is especially during the management of Changming that the ancient temple was greatly enlarged with beautiful gardens added to it, which made the temple a very nice place to spend the free time of the south of the city.

Famous Zi Eng Pagoda for its Three Pagodas in History

The three pagodas ,towering aloft in old cypresses, bamboo and flowers ,beautifully and solemnly,are still standing there like historical philosophers after more than 1,000 years since built up.The Preface of Holy Religion, written by Tang Taizong himself , made Xuanzang, a Master of the Law, steadily famous in history, as well as respected by all monks expounding Buddhist teachings in Nalantuo Temple. His famous works were so many and great that all monks respecting him at home and abroad rapt on coming here to visit him respectfully.The highest pagoda among them is Xuanzang Pagoda,also named as San Zang Pagoda, or even DaBianJue Pagoda for Zhongzong Tang had bestowed him a posthumous title as DaBianJue. It's 23 meters high, facing south,and standing north as an oldest brick-wood structured pagada.There consecrates a clay statue of Xuanzang Master made in Qing Dynasty, with a purple-hern kasaya, a yellow monk shirt and a string of rosary around his neck. It's also a precious art treasure. And in the north wall of the pagoda,three sculptured T-he Preface of Pagoda Inseription of BigTang BianJue SanZang ,Xuanzang Master.Apart from Xuanzang Pagoda , there still stand Kuiji Pagoda and Yuan -ce Pagoda in the left and the right.In pagodas ,there similiary consecrates the two clay statues of the two Masters. They are both famous in history for their intelligence and great knowledge. The three pagodas has the great value not only of cultural relic ,but also for studying the history of architecture. To the north of them, there's a small and solid hall with red pillars and pink walls of Da Bian Jue ,in which ,there consectates the Buddha of Xuanzang Master going to the western beaven to acquire scripture.Meanwhile , there colleted Xungzang ,Kuiji ,Yuance Stone Buddhas , the pictures of the roads of acquiring scriptures, and Stone Buddhas of the Eighteen Buddhism Arhats.Li Dan ,Xiaozong Tang ,had bestewed the Pagoda inscribed board "Xingjiao". And Hu Zijin had written a poem describing the pagoda which said,"White pagodas ,the moon moves , the shadow of hills; Spring pines ,they sing ,the sound of seas ."That's Zi Eng Pagoda ,a renowned pagoda at home and abroad.

● 六祖慧能雪：虛空能含日月星辰、大地山河。





終南風光
Outlook of mountain Zhongnan



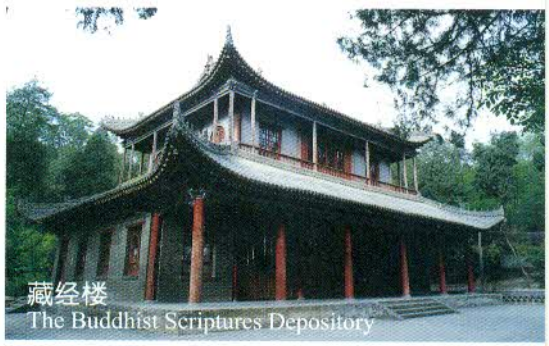
古剎清幽、寶相莊嚴、殿宇恢弘

迄今國運日興、文物昌明，興教寺主持釋常明老和尚認眞貫徹黨的宗教政策，花開花落、孜孜不倦、竭盡心力重振慈恩宗風，多方籌集資金，對鐘鼓二樓、塔、殿宇、僧舍、山門、垣進行大規模修葺，並建有規模恢弘的臥佛殿，同時旅游設施齊全，現有客房、客廳、票房、法物流通處等，使寺裡的經濟蒸蒸日上。寺院裡園林布局別具一格，並廣植牡丹、月季、女貞、冬青、水彬等。院裡四季常青、花香撲鼻、鳥鳴寺靜，院內清幽、典雅，古柏蒼郁，竹林碧翠，微風吹過，響竹疾聲沙沙如雨，特別在經樓后面的櫻花林，更是引游客注目、留連忘返，櫻花花開時節更是格外璀璨，如明霞散金、彩雲飛渡。人生塵世、幾度奔波，得此寬余陶冶，頓有一種"竹聲拂盡心頭煩"、"紅芳靜綠絕纖塵"、"外無物累，內無妄念"的禪境。清風入內，頓感心曠神怡。




法堂


卧佛殿
The mainhall of reclining Buddha


藏经楼
The Buddhist Scriptures Depository

掩映在古柏、竹林、花草之中的殿宇、樓閣更顯莊嚴、肅穆。青磚、青瓦、四角上翹的大雄寶殿、四周圓木紅柱、游廊寬敞明亮。殿內供奉著釋伽牟尼法像，富麗堂皇、滿目金輝、端坐殿中，莊嚴之極，令來往善男信女不由叩頭跪拜。殿裡十八羅漢造型各異、惟妙惟肖、雕刻傳神入化。每年大型法會慶典都在這裡舉行。法堂裡的明代銅鑄彌陀佛像、楠木刻的西方三聖、筆調細膩，是難得的藝術珍品。特別是元代銅鑄千佛繞毗盧古佛像，重達二千七百公斤，工藝高超、寶像莊嚴。法堂內壁嵌有石刻金剛經，爲世罕見。此外還有明清韋馱菩薩畫像、十八羅漢畫像、十八觀音畫像等，都非常珍貴。

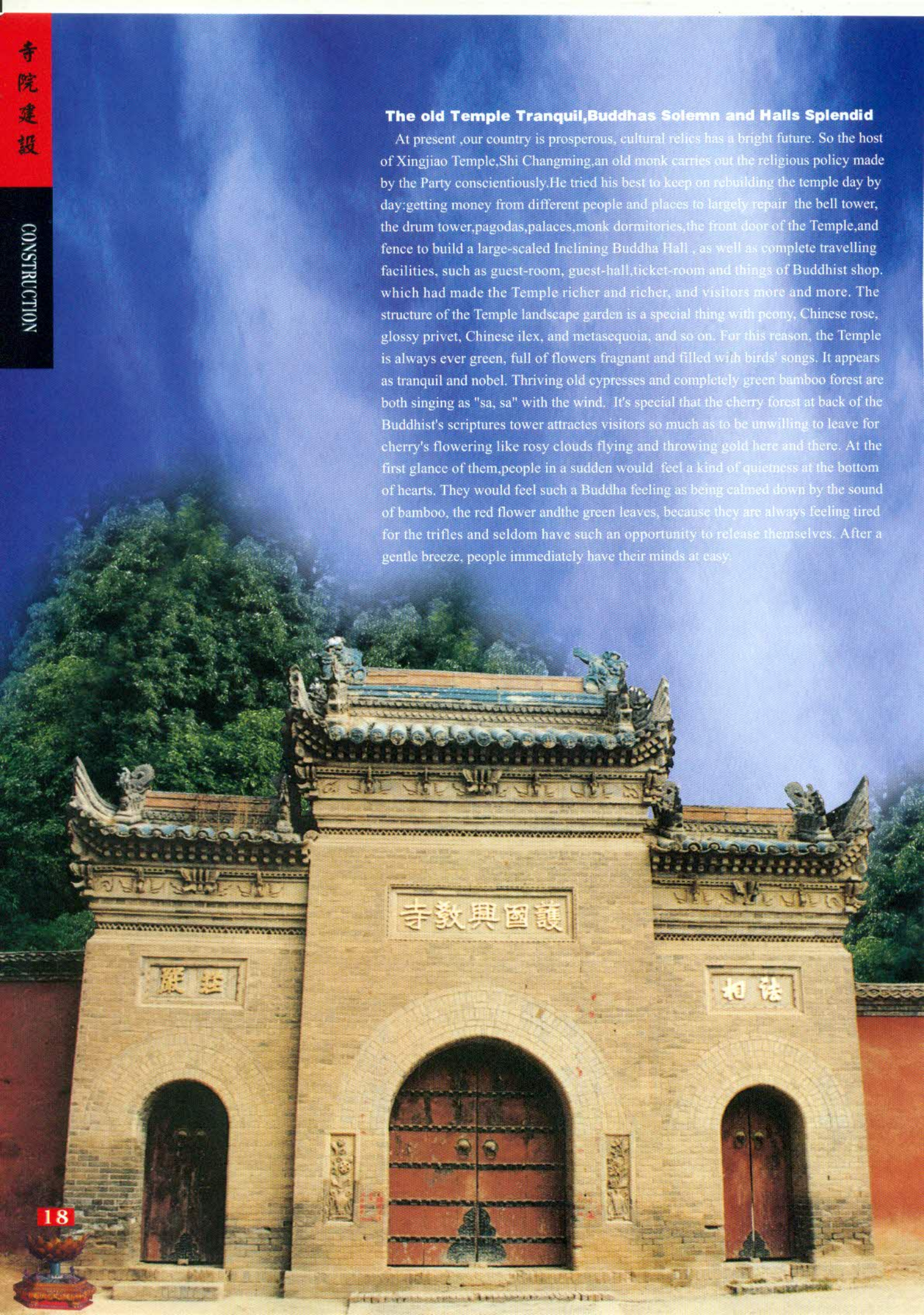
金碧輝煌的臥佛殿，重檐飛角，雕梁畫棟，脊上各處百獸千姿百態，頂覆琉璃閃金輝，殿內廊玉磚漫，富麗堂皇。殿裡臥佛安祥、自在、大慈大悲、更是活靈活現，雕刻傳神入化，巧奪天工，猶如活佛降世。寺裡佛寶相舉不勝舉，例如：齋堂和禪堂分別供奉有千手觀音、站佛兩尊及四十八臂觀音等，他們神形兼備、精美無比、堪稱一絕。

這裡更有民國時期大居士朱子橋禮塔時得三顆感應舍利子，巴利文貝葉經都視爲寺中珍寶。在古柏、櫻花林、竹林簇擁下的藏經樓，明麗典雅，正閣流丹溢彩，紅柱游廊寬敞明亮。樓上掛有民國時期朱潛撰寫的藏經樓匾額，樓裡珍藏經典豐富，《藏經》、唐手抄卷、支那學院刻印的全部經論、近代影印佛經等千余册，另收藏有世界各國僧俗禮塔拜佛送的錦旗和紀念品，其中日韓居多。供奉有緬甸送玉佛一尊。尼泊爾送木刻佛殿一座。


寺院全景
The full view of Xingjiao Temple

The old Temple Tranquil,Buddhas Solemn and Halls Splendid

At present ,our country is prosperous, cultural relics has a bright future. So the host of Xingjiao Temple,Shi Changming,an old monk carries out the religious policy made by the Party conscientiously.He tried his best to keep on rebuilding the temple day by day:getting money from different people and places to largely repair the bell tower, the drum tower,pagodas,palaces,monk dormitories,the front door of the Temple,and fence to build a large-scaled Inclining Buddha Hall , as well as complete travelling facilities, such as guest-room, guest-hall,ticket-room and things of Buddhist shop. which had made the Temple richer and richer, and visitors more and more. The structure of the Temple landscape garden is a special thing with peony, Chinese rose, glossy privet, Chinese ilex, and metasequoia, and so on. For this reason, the Temple is always ever green, full of flowers fragnant and filled with birds' songs. It appears as tranquil and nobel. Thriving old cypresses and completely green bamboo forest are both singing as "sa, sa" with the wind. It's special that the cherry forest at back of the Buddhist's scriptures tower attractes visitors so much as to be unwilling to leave for cherry's flowering like rosy clouds flying and throwing gold here and there. At the first glance of them,people in a sudden would feel a kind of quietness at the bottom of hearts. They would feel such a Buddha feeling as being calmed down by the sound of bamboo, the red flower andthe green leaves, because they are always feeling tired for the trifles and seldom have such an opportunity to release themselves. After a gentle breeze, people immediately have their minds at easy.





Palaces and towers,hidden by old cypresses,bamboos and flowers now especially appear solemn.The precious Mahavira Hall with black bricks and tiles and the four up-standing angles of the roof, the round and red pillars, and the corridors are all spacious and bright.There consecrates Sakyamuni Buddha in the Hall. They are so splendid and golden, and sit so solemnly that those Buddhist devotees can't help kneeling down and worshipping . The Eighteen Buddhism arhats in the Hall have different modellings and are strikingly true to life.The annual celebration of the great gathering will take place there. In the Hall for preaching the Buddhist doctrine, the copper Buddha of Maitreya, made in Ming Dynasty, the three greatest western Masters, exquisitely sculptured with nanmu,are all precious art treasures .Especially the old copper Buddha consisted of a thousand little Buddhas around a post, made in Yuan Dynasty, has a unbelievable weight of 1,350 Kilogram. It's rare in the whloe world that there are scriptures of stone Buddha's warrior attendant set in the wall. Aboue all, there are still some pictures of Weituo and Bodhisattva draved in Ming and Qing Dynasty.The splendid Inclining Buddha Hall ,with flying angles of piled roofs ,carved beam and pictured ridge pole, in which hundreds of animals have different facial expressions and gestures,has a splendid coloured gaze roof and brick-tiled floors in and out of the Hall.The inclining Buddha seems as serene ,easy, infinitely compassionate and merciful.What's more, it looks like a true and lively Buddha in the Hall for its vivid sculpture of wonderful workmanship excelling nature.There are uncountable Buddhas in the Temple, which are so precise and lifelike as to be regarded as a superbness.The more precious is the three feeling Buddhism which were donated by Zhu Ziqiao,a lay Buddhist during Minguo Period ,when he visited the tower, and also the Bariwenbiya Scripture, the tower of collecting scriptures ,surrounded by old cypresses,cherry and bamboo is bright and splendid for the Hall, the red pillars and the corridors.A horizontal inscribed board of collecting scriptures, written by Shu Qian during Minguo Period ,is now hung over the door. There are also enormorous other precious scriptures,including more than 1,000 Collecting Scriptures, handwritten copy scriptures of Tang ,and filmed scriptures of modern times.



1、興教寺山門
The front door of the Temple.

2、鐘鼓二樓
The Bell tower and the drum tower

3、櫻花林
Tellinidae hurst

4、大遍覺堂
The DaBianJue Hall

5、僧舍
Monk dormitory



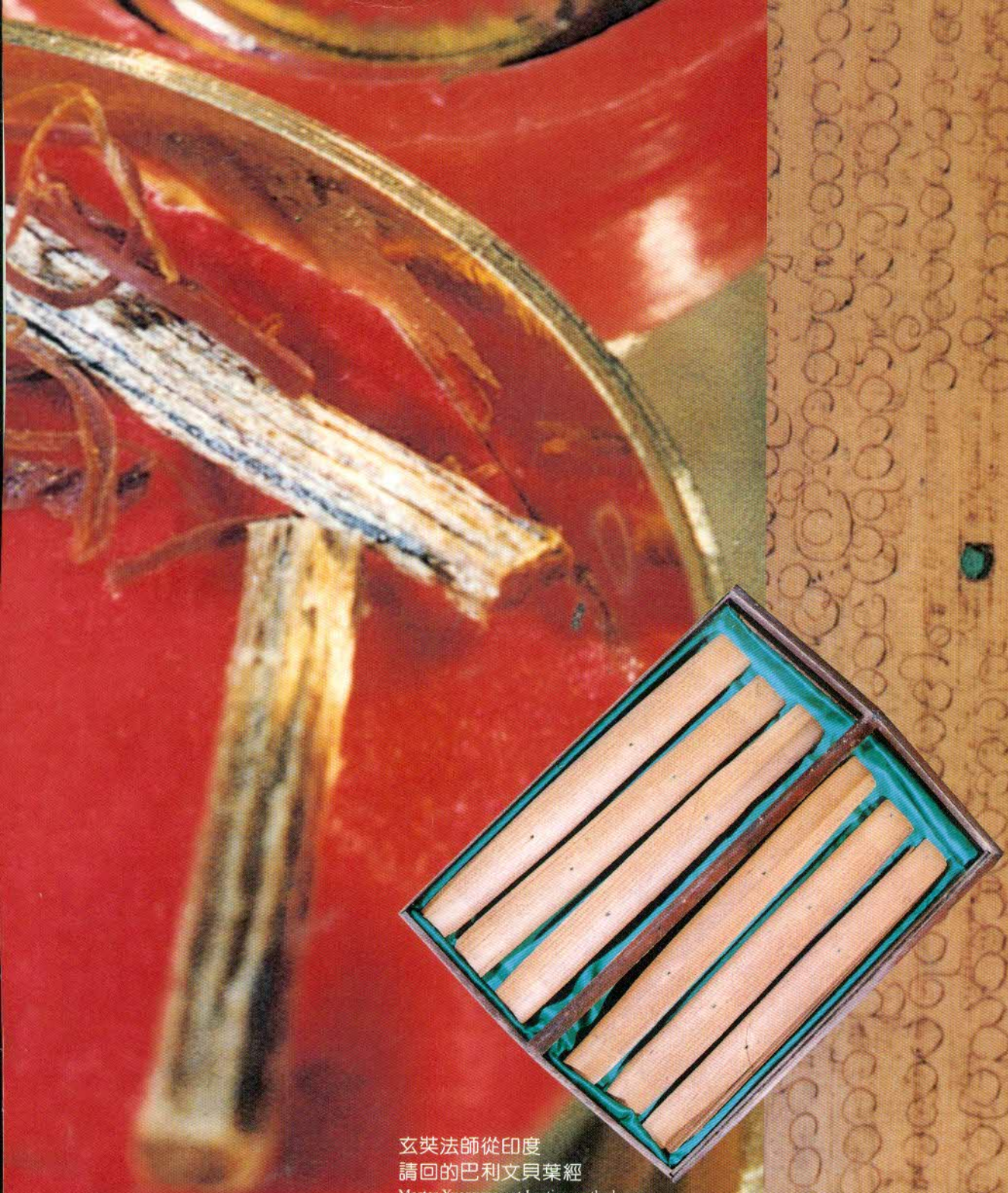




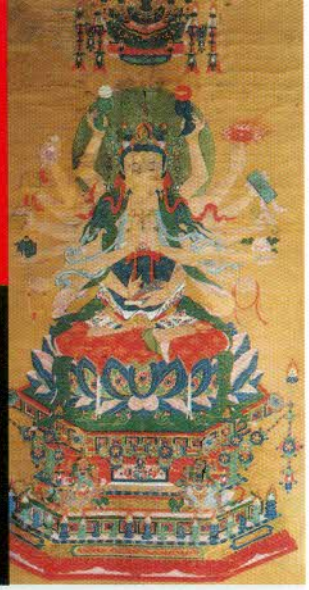
民國時期大居士朱子橋
禮三藏塔得玄奘感應舍利子
Zhu Ziqiao got Xuanzang Buddhism when he visited the Pagoda



舍利塔
The Pagoda for storing Buddhism



玄奘法師從印度
請回的巴利文貝葉經
Master Xuanzang got Lection on the leaves
of pattra from India



1、宋朝千手觀音畫相
Statue of Guanyin with Thousand of Hangs and Eyes , Made in Song Dynasty

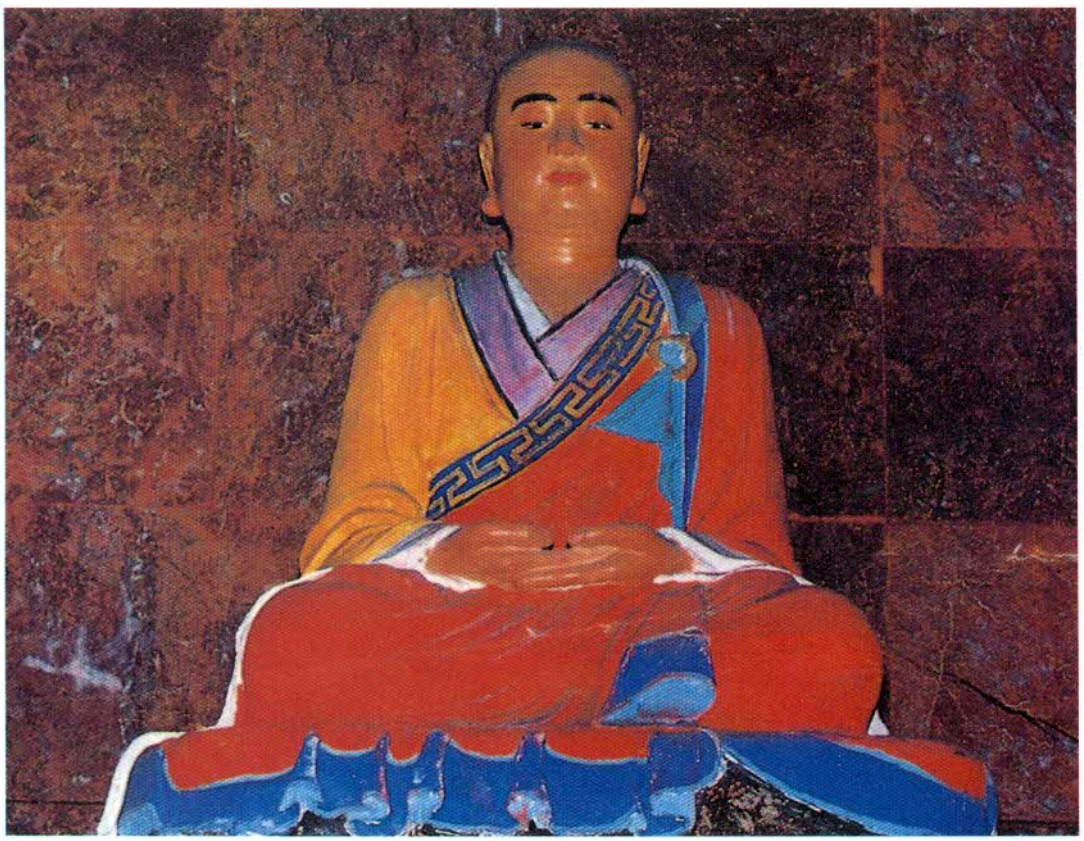
2、清代玄奘法師泥塑相
The clay Statue of Master Xuanzhang made in Qing Dynasty,in Xuanzang Pagoda

3、明代銅鑄釋伽牟尼相
Cuprum-carved Statue of Sakyamuni, the Founder of Buddhism,Made in Ming dynasty

4、明代銅鑄地藏王菩薩相
Statue of Dizhang, Made in Ming Dynasty

5、明代銅鑄觀世音菩薩相
Statue of Guanyin, Made in Ming Dynasty

6、明代楠木西方三聖相
Nanmu-carved "Three Masters of the Western " made in Ming Dynasty

















1


2







1、卧佛
The recling Buddha

2、宋菩萨画相
Statue of Bodhisatva of Song Dynasty

3、缅甸赠送的玉佛
Statue of the Jade Buddha from Burma

4、十八罗汉
Statues of Eighteen Arhats

5、韦驮菩萨
The image of aweito Bodhisattva





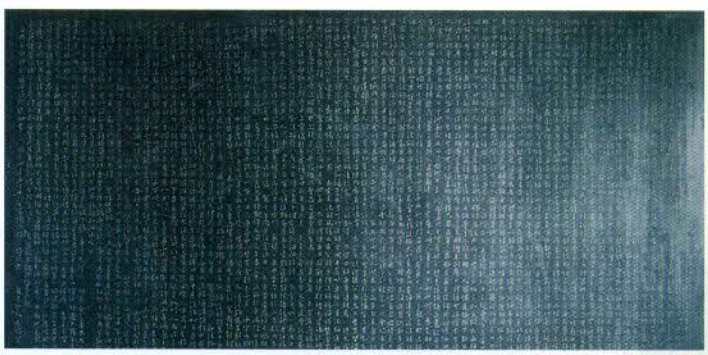




1



2



3



4





5

1、唐太宗赐御撰《大唐三藏圣教序》，颂扬玄奘法师圣事
The Preface of Big Tang SanZang Master,written by Tang Daizong himself

2、法堂四壁石刻《金刚经》
Partial stone-carved JingGang Scriptures

3、大唐三藏大遍觉法师塔铭并序
The important inscriptures on tablets in the Temple

4、民国时重修护国兴教寺碑
The important inscriptures on tablets in the Temple

5、长安兴教寺记碑
The important inscriptures on tablets in the Temple

6、兴教寺四至石碑
The important inscriptures on tablets in the Temple

7、玄奘译大般若经
The Buddhist scriptures translated by master Xuanzang






將神八德
中華民國二十八年 月 日敬立


光壽無量
民國卅五年八月二十八日


德高望重


光壽無量
一九九七年四月十三日敬立


普海慈航


同臻上壽


果證湼槃


德高壽長

千年古剎崇高地位

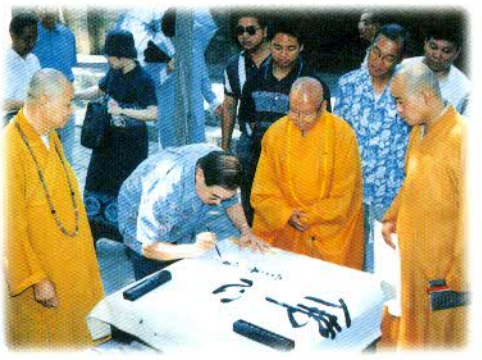
興教寺是長安附近著名的佛寺，寺院風景幽靜典雅，居西安諸寺之冠。這裡是世界著名佛學家、旅游家、翻譯家－－玄奘法師靈骨所在地，慈恩宗祖庭之一。因而成爲亞洲及世界佛學文化樞紐，在世界佛學文化占有崇高地位。歷年來成爲中外衆多善男信女向往的聖地。

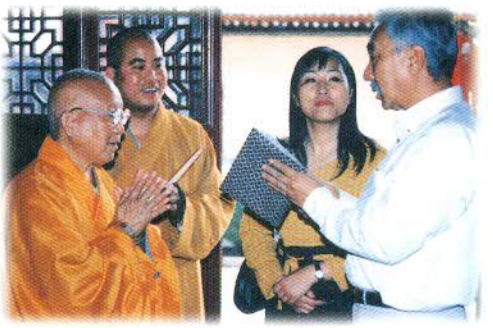


各歷史時期文人騷客黨政要人都必來此禮塔拜佛。清末民初有康有爲、朱潛、康寄遙、朱子橋等都來此禮塔募捐，還有著名詩人高適、岑參等撰文、吟詩。民國時期黨政要人蔣介石、楊虎城、戴季陶、李宗仁、傅作儀等更爲重視興教寺，他們都爲興教寺複興慷慨募捐。解放后，周恩來總理、陳毅副總理等國家領導同志也前來視察、參觀。隨后六一年，興教寺列爲國家重點文物保護單位，文革期間重要文物保護完整。近期也有吳邦國、鄧家華、李鐵映、王光英等國家領導人來視察、參觀，文化藝術界名人田漢、鄭振鐸等來此造訪。

國外僧俗禮塔拜佛絡繹不絕、數不勝數，僅亞洲國家貴賓就有印度的尼赫魯、外長錢達及王子先后來寺禮塔拜佛。越南民主共和國主席胡志明更是多次來訪，周恩來總理、陳毅副總理、佛教協會會長趙朴初等黨和國家領導人前往陪同；越南南方民族聯盟副主席釋墩厚也曾來此造訪。斯裡蘭卡總理普利馬沙也來禮塔、參觀。在玄奘法師一千三百多年法會上，國外僧俗更是絡繹不絕來此禮拜，特別是東南亞八國（印度、緬甸、尼泊爾、越南、老撾、泰國、斯裡蘭卡、柬埔寨）佛教代表團于1964年6月28日來寺禮塔、共慶法會。日本和韓國的黨政團體、佛教團體更是頻頻來訪。韓國總統盧泰愚、日本的衆議院院長稻田一等來寺禮塔、參觀。1984年玄奘法師一千三百二十周年法會之際，日本藥師寺一行三十人用寶函盛玄奘法師頭頂骨前來中國，沿法師取經之路去甘肅、青海、新疆等地祭游到興教寺，常明老和尚率寺僧出門盛迎，法師頭頂骨供奉于大雄寶殿，中日僧人舉行隆重法會。1991年，唯識宗日本奈良藥師寺捐資人民幣120萬，本國僧俗捐10萬建成金壁輝煌的臥佛殿。殿前座落鑄鐵塔式萬年寶鼎，1992年正







1、1996年12月25日，常明老和尚和中國佛教協會會長趙朴初先生在一起

The Abbot Shi Changming with Mr. Zhao Puchu, on Dec.25th,1996

2、中央領導李鐵映來寺參觀

Li Tieying,one of the leaders of Chinese Central Authorities, visited the Temple

3、韓國總統盧泰愚來寺參觀並題詞

Lu taiyu,one of the leaders of Korea Central Authorities, visited the Temple

4、布丹王國外交大臣來本寺參觀

Diplomat in the Bhutan Central Authorities,visited the Temple

值中日建交二十周年之際，日本亞西亞文化交流會贈送興教寺櫻花樹四百株，並立中日友好櫻花紀念碑。趙朴初親自題"中日永遠友好"碑立于櫻花園。臥佛殿開光之際，日本僧尼三百五十余人于1994年3月15日盛聚大殿，日本雅樂團絲竹演奏，衆僧鐘鼓齊鳴，蔚爲大觀。1998年6月30日韓國僧團前來爲寺鐘鼓二樓落成贈鐘，中韓僧人舉行隆重法會。海外僧俗也頻頻前來禮塔，香港著名聖一法師于1985年到1995年期間先后數次來興教寺捐款人民幣十多萬余元。中國佛教協會常任理事、興教寺主持釋常明老和尚也頻頻出訪日本、韓國、台灣、香港等地，增進了中國佛教界和臨國佛教界的友誼。現印度那爛陀寺就有中國政府捐資三十萬元修建的唐玄奘紀念館。1996年釋常明方丈去尼泊爾參加中華寺奠基儀式，慶祝阿育王石柱發現一百周年紀念法會，也拜會了泰國護智尊者僧王，也曾多次出訪香港、台灣，增進了海峽兩岸的友誼。



1、常明老和尚在人大會議上

Changming in People's Congress

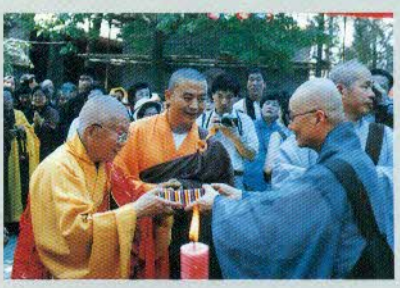
2、常明老和尚率僧俗舉行佛教傳入中國二仟年紀念法會

Changming led all his secular to celebrate the Meeting of the 2000th year of Buddhism introduced into China

3、早課

Morning class





1998年6月30日韓國僧團前來爲本寺鐘鼓二樓落成舉行隆重掛鐘法會。

On June 30th,1998,the delegation of Korea Buddhist came to Xingjiao Temple to contribite bell, celebrate the founding of bell tower and drum tower, and had a great gatherings..



The High status of the Ancient Temple of Xingjiao

Xingjiao Temple is a famous Buddism temple near Chang'an , the ancient capital of Tang Dynasty, with beautiful and quiet sceneries. It tops all the temples in Xi'an for this. It is the very place where the world -known Buddism scholar, travelar and translater Monk Xuanzang's remains was buried. For this reason the temple became the center as well as a bridge for Buddism culture in Asia and even the world and has a high status in the world's Buddhism culture. All these years it's a hole place for pilgrims in China and overseas. Even the VIPs of all kinds of historical period came here to salute the tower. Among them there are KangYouwei,ZhuQiang,Kang Jiyao and ZhuZiyao of the late Qing Dynasty who donated for it, the famous poets Gao Shi,Cenzen of the Tang Dynasty who made poems of it and in Minguo Period,Jiang Jieshi, Yang Huchen, Dai Jitao,Li Zongren and Fu Zuoyi who paid great attention to it and had donated for the rebuilding of it. Since Liberation, the leaders of the PRC such as Primier Zhou , vice Primier ChenYi, have both come to inspect it. Soon afterward in 1962, the temple became one of the most important historical antifact protection unit. Even during the Culture Revelotion, it suffered far more less than other sites of historical interests. Recently there's also quite a lot of VIPs who came to visit it. Among them,there are PRC leaders such as Wu Bangguo, Zou Jiahua,Li Tieying and Wang Guangying, VIPs of the culture and art field such as scriptwriter Tian Han,and scholar Zheng Zhenduo, etc. The temple even had attracted quite a lot of Buddhists as well as non-Buddhists from overseas. Nihelu, the foreign minister Qianda and the prince from India, Primer of Sri Lankan, the chairman of the democratic Republic of Vietnan Hu Zhiming and vice chairman of the Southern National Alien of Vietnan Shidunhou had all came here to visit and worship the tower. On the 1,300th aniversery of XuanZang's, people from all over the world flooded in to participate the great ceremony, especially those who came from the eight countries of Southeast Asia (India, Burma, Nepal, Vietnan, Laos, Tailand, SriLanka, Cambodia, etc) ,who had formed a Buddhists delegation to worship the tower and take part in the ceremony on June 28th,1964. The politicians and Buddhist delegation also came to visit frequently, among them there's head of Japanese Representative Dao Tianyi. In 1984 on the 1,320 aniversary ceremony of Xuanzang's , a great gathering was held, for 30 people from Yaoshi Temple in Japan holding the skule bone of Xuanzang's in a precious box traveled in China accroding to the route by which Xuanzang had traveled to get the manuscripts of Buddhism. That is the road in Gansu, Qinghai and Xinjiang Provinces in China. And at last when they came to Xijiao Temple,Monk Changming came out to the gate to welcome the remains of Xuanzang to place it in the Mahavira Hall for worshiping. In 1991, the Temple of Yaoshi in Japan donated 1,200,000 RMB to Xingjiao Temple to help it to built the magnificent Hall of Inclining Buddha. Just in front of the hall a big tripod made of rare iron signifying the long lasting friendship between the two countries was placed there. 1992 was the year when Sino-Japan relationship has been established for 20 yeaes. So Japan's Asia culture exchange committe gave Xingjiao Temple four hunbred oriental cherry trees as a gift. Therefore a stone tablet was set up to memorize this event. On it the words "Sino-Japan Friendship Forever" was carved, which was written by ZhaoPuchu. On the opening ceremony of the Inclining Buddha Hall, about 350 Japanese Buddhists were there to witness it on Mar.15,1994. Japanese artists had also performed there. It was really a great scene there. On June 30,1998 Korean Buddhists Group donated a bell to the Temple when the tower was being rebuilt. For this reason a gathering was held between the Chinese and Korean Buddhists. Hongkong Buddhists are also among the frequent visitors. During 1985 ---1995 the most famous HongKong Buddhist, Monk Shengyi have been here many times and the donation of his can be added to 10,000 RMB. Not only do those overseas people came to us frequently, but also we to overseas. The Manager of Xijiao Temple ,Monk Shi Changming, permament director of China's Buddhists Commission has been visiting Japan,Korea,Tawain and Hongkang frequently to develope the friedship between Chinese Buddhists and overseas Buddhists.Not only do the foriegn friends donate to us,but we also to them.In Indian there's a Memorial Hall for Xuanzang which was donated by Chinese goverment . In 1996 Buddhist Abbot Shi Changming had attended the founding stone laying ceremony of the "China Temple" in Nepal.





放生活動
Captive Animal freeing



玄奘圓寂壹仟叁佰叁拾陸周年開光法會
Changming Master hold the meeting of Openning Eyes, for Xuanzang joined the angel for 1336 years

本藥師寺僧尼350余人于1994年3月15日盛聚臥佛殿，與中國僧俗一道舉行臥佛開光法會。日本雅樂團絲竹演奏，衆僧鐘鼓齊鳴，蔚爲大觀。

On Mar.15,1994,the inclining Buddha began to be exhibited,monks anf nons from Japan and China gathed to celebrate









1996年4月29日，常明老和尚和台灣靈岩山寺妙蓮老和尚（右一）在一起。
On Apr.29,1996,Changming with Miaolian,a famous monk of Lingyangshan Temple in Taiwan

1978年4月11－13日，常明老和尚隨同中國佛教代表團訪問東京大本山增上寺和護國寺等。

On Apr.11-13,1978,the Chinese Buddhism delegation for visiting Japan in Tokyo Dabenshan zengshang Temple and Huguo Temple







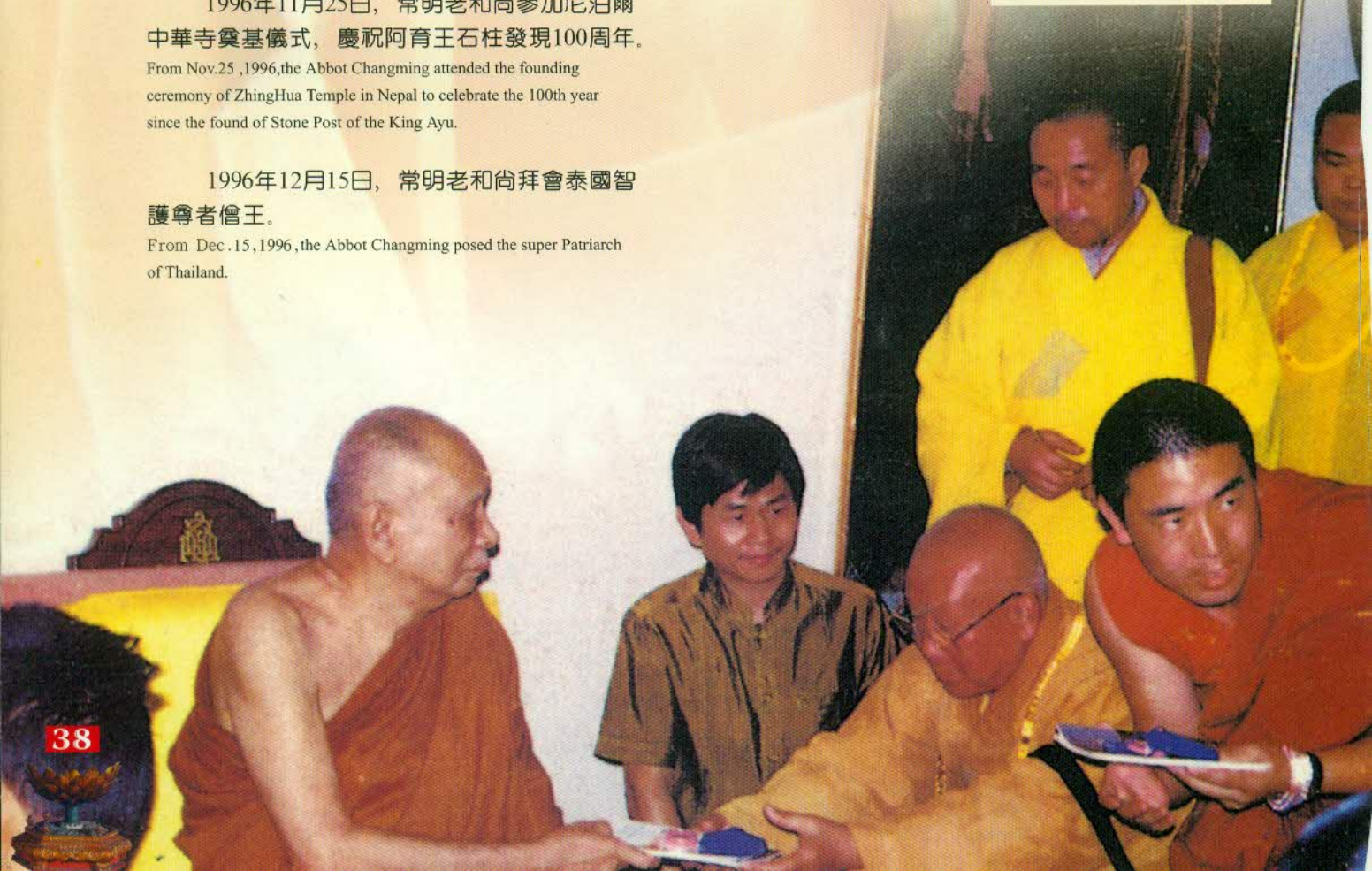


1996年11月25日，常明老和尚參加尼泊爾中華寺奠基儀式，慶祝阿育王石柱發現100周年。

From Nov.25 ,1996,the Abbot Changming attended the founding ceremony of ZhingHua Temple in Nepal to celebrate the 100th year since the found of Stone Post of the King Ayu.

1996年12月15日，常明老和尚拜會泰國智護尊者僧王。

From Dec.15,1996,the Abbot Changming posed the super Patriarch of Thailand.

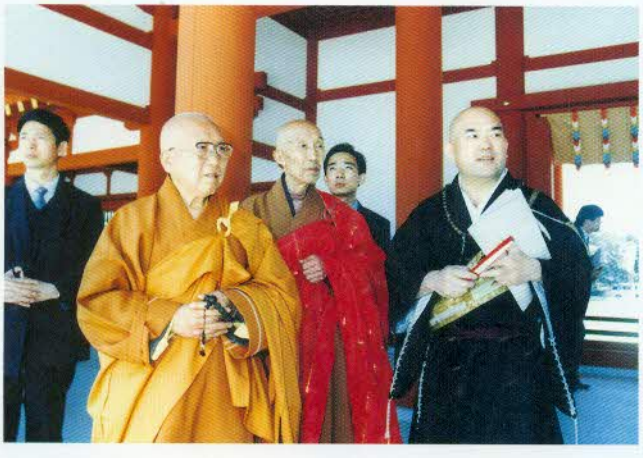










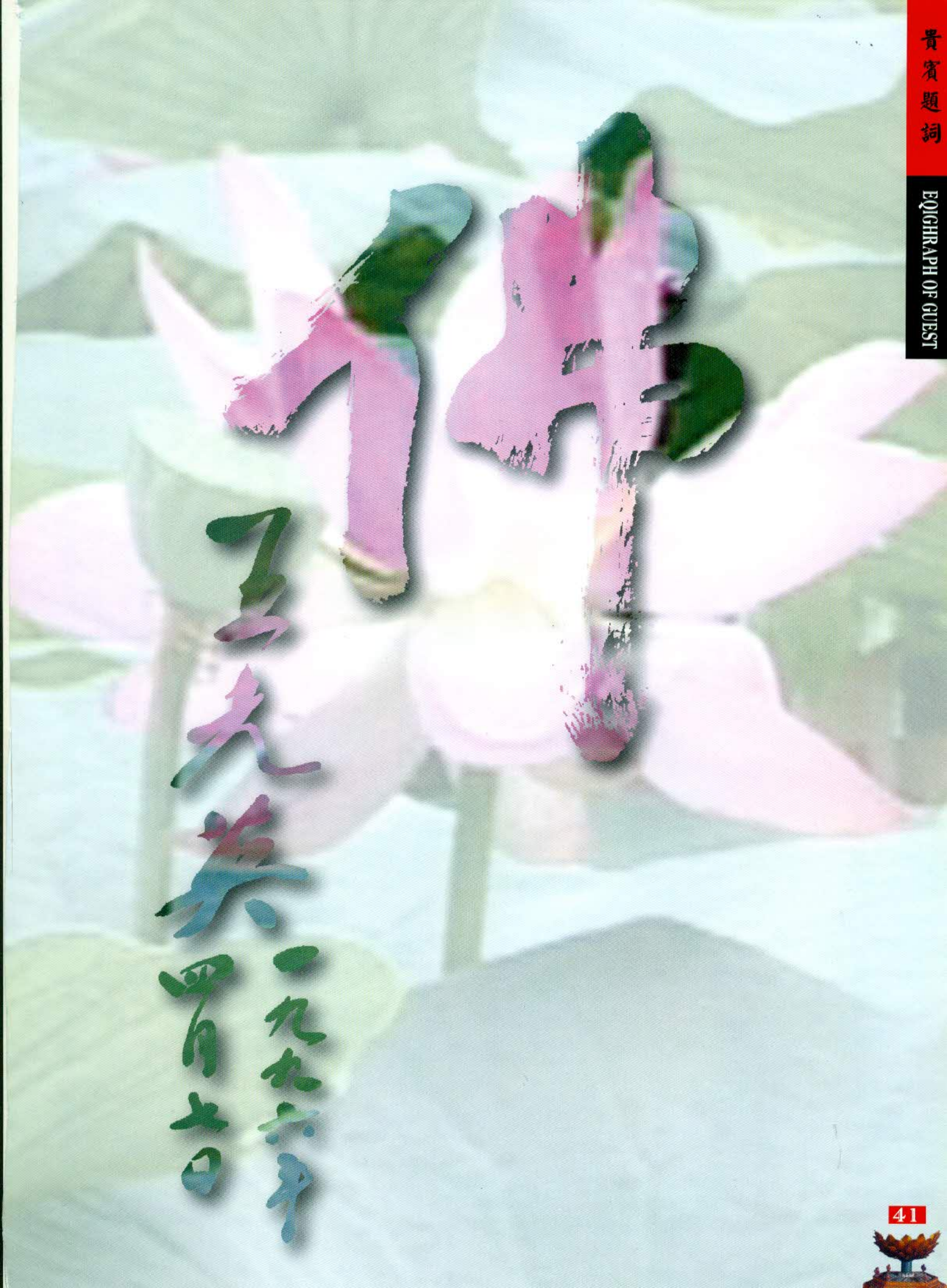


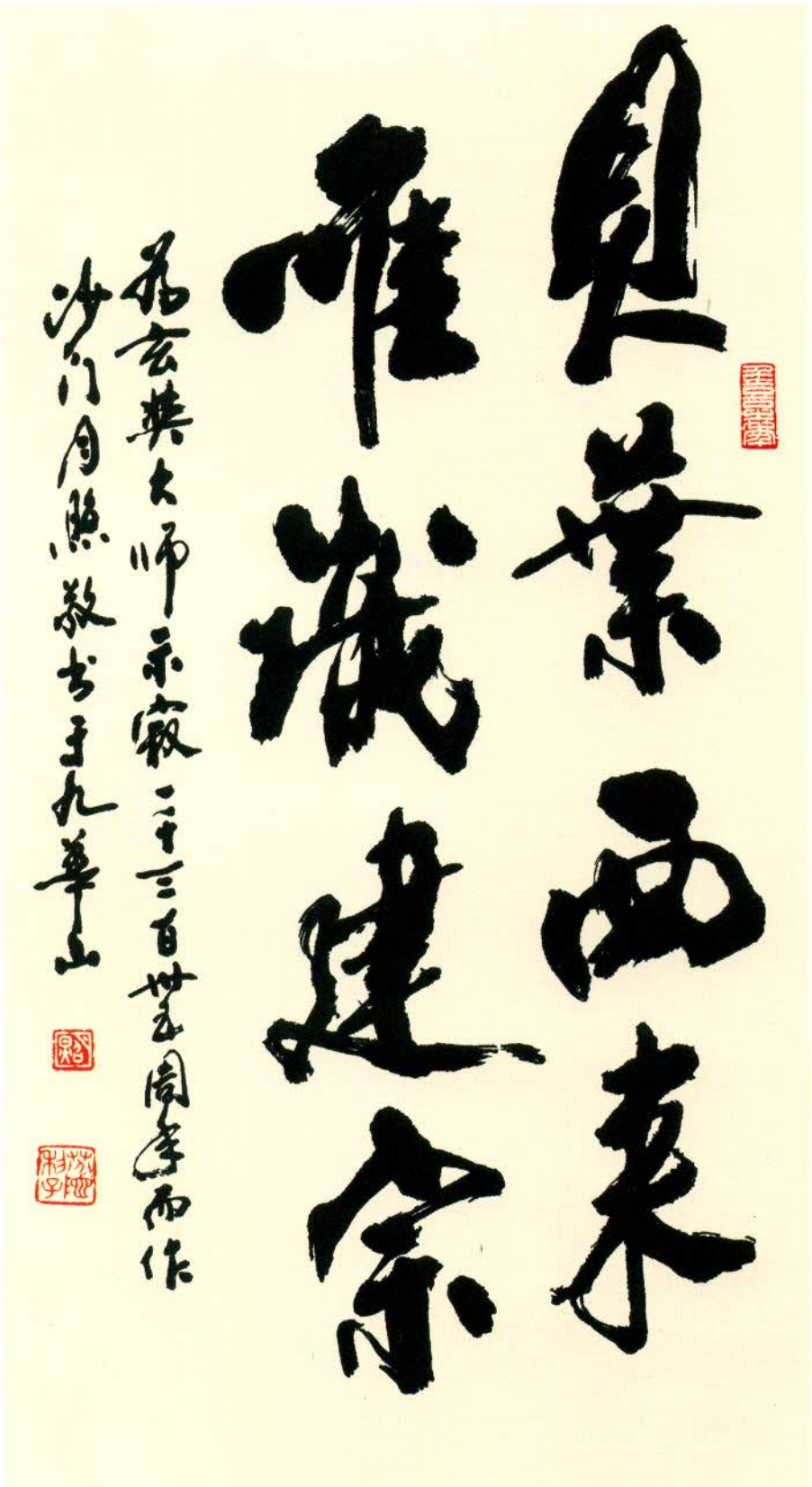
1996年常明老和尚前往台灣佛光山寺參觀訪問，與該寺主持心定法師在一起。

From 1996,Master Changming visted Foguang San Temple in Taiwan,posed Master Xinding.

1991年5月，常明老和尚前往日本藥師寺參觀訪問。

From May 1991,Master Changming visted Yaoshi Temple in Japan.


祥
二〇〇六年
元月吉日


東業西來
唯識建宗
玄奘大師示寂一千三百廿五周年而作
沙門自照敬書于九華山

八識規矩頌

唐三藏法師玄奘造

性境现量通三性　带质有覆通情本　随缘执我量为非　眼耳身三二地居
五识同依净色根　恒审思量我相随　三界轮时易可知　九缘七八不诠真
变相观空惟后得　极喜初心平等性　俱生独自现总缠　眼耳身意相邻居

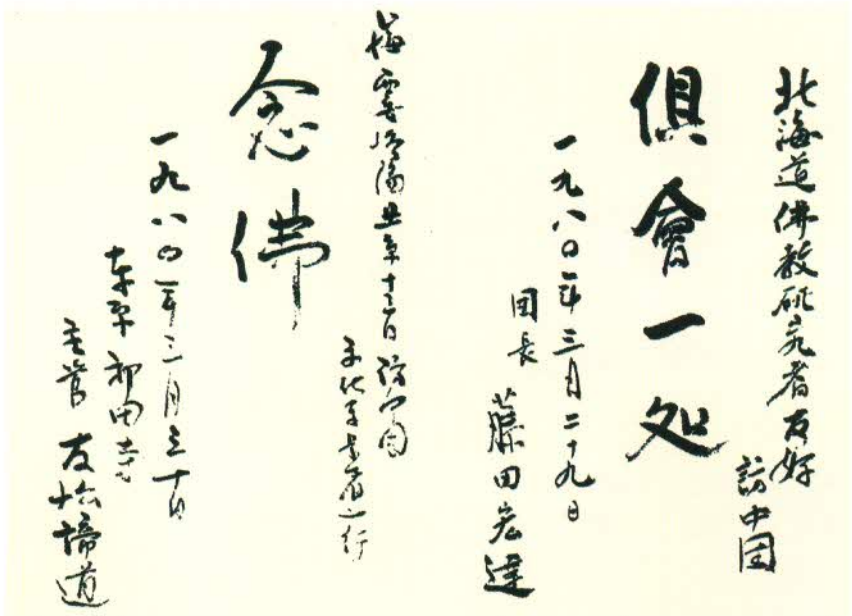
性惟无覆五遍行　性浩浩三藏不尽　随有情日夜镇昏　三界九地随他力
发起初心欢喜地　恒审思量我相随　相应心所五十一　遍行别境善十一
不动地前才舍藏　性浩浩三藏不尽　随有情日夜镇昏　三界九地随他力

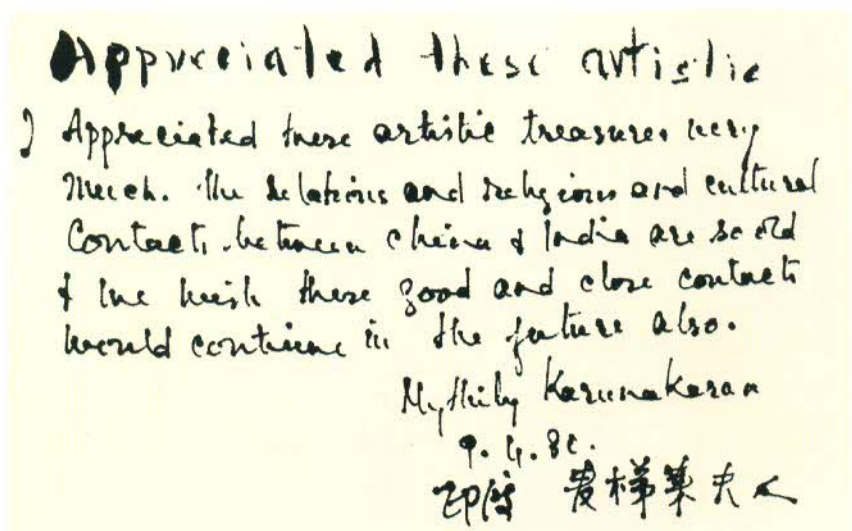
性界地随业为风　随缘执我量为非　相应心所五十一　遍行别境善十一
金渊深七浪境生　有情日夜镇昏为　动身发语独为最　合三离二观尘世
刚深道后异熟空　有情日夜镇昏为　动身发语独为最　合三离二观尘世

二乘不了因迷执　八大遍行别境慧　贪痴慢疑不善根　中二大八贪嗔痴
受熏持种根身器　四惑八大相应起　贪痴慢疑不善根　中二大八贪嗔痴
大圆无垢同时发　如来现起他受用　贪痴慢疑不善根　中二大八贪嗔痴

由此能兴论主诤　十地菩萨所被机　善恶临时别配之　愚者难分识与根
去后来先作主公　六转呼为染净依　引满圆明招业力　三类分身息苦轮
普照十方尘刹中　贪痴我见慢相随　观察能照大千牵　中二大八贪嗔痴

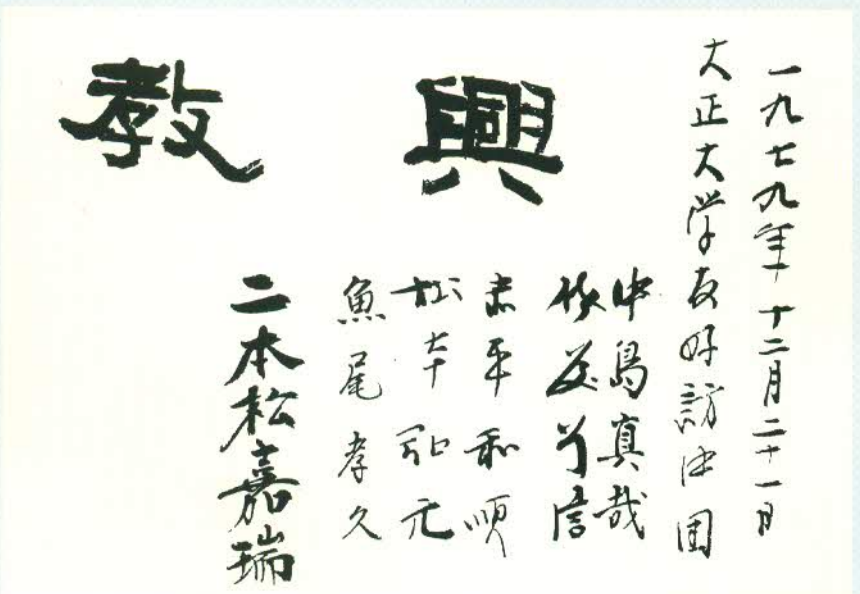

大遍覺堂
趙樸初題

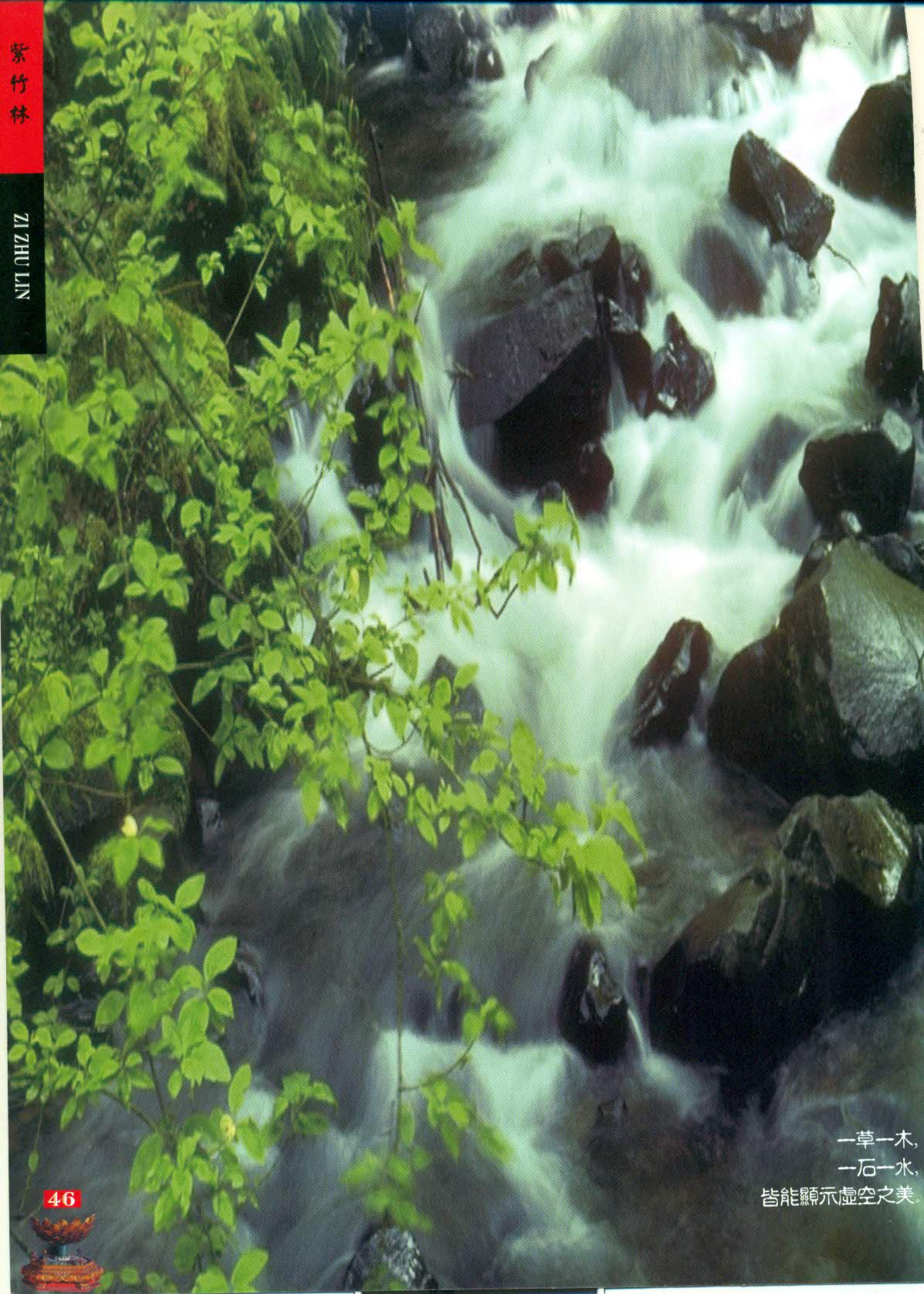

北海道佛教研究者有好訪中団
俱會一処
一九八〇年三月二十九日
団長 藤田宏達
恭賀修復西安青龍寺
日本佛教代表團一行
念佛
一九八〇年三月三十日
青年 柳田聖山
青年 友松圓諦


Appreciated these artistic
I Appreciated these artistic treasures very
Much. The relations and religious and cultural
Contacts between China & India are so old
& we wish these good and close contacts
would continue in the future also.
Mythily Karunakaran
9.4.80.
印度 穆梯萊夫人


癸亥冬
興教寺
康有為


趙樸初題
卧佛殿


興教
一九七九年十二月二十一日
大正大学名誉教授团
中島真哉
松並行信
未平和順
松井弘元
魚尾孝久
二本松嘉瑞



一草一木，
一石一水，
皆能顯示虛空之美。

紫竹林

ZI ZHU LIN







紫竹林辟于隋代、興于唐代、毀于十年浩劫。而今在常明老和尚主持重修下，紫竹林的“殿宇宏偉，法像莊嚴”歷史風貌得以再現，現建成五間宏偉大殿，鑄造漢白玉佛，銅鑄幽冥鐘等。寺裡香火日漸旺盛，善男信女紛紛朝拜于此。

從聖宗禪師小詩“前有長安明燈照，后有松屏隨便靠，左有甘泉清香美，右有石蓮登遠眺。”可見紫竹林風光秀麗，風景旖旎，道場殊聖。聖宗、果初、常慧、常明等名僧均主持過紫竹林。

複從王維“曲徑通幽處，禪房花木深。山光悅鳥性，潭影空人心。”足可領略萬裡終南之奇美、殊聖。



後記

爲紀念佛教傳入中國二千年，慶賀玄奘法師誕辰一千肆百周年，頌揚玄奘法師聖事，使海內外讀者更多了解興教寺歷史沿革，佛教文化、佛教知識。我們倉促編印此小册，編寫時參考了樊耀亭先生編寫的《興教寺》和《陝西名勝古跡》等書籍。鑒于興教寺爲千年古寺，屢有興廢，有許多珍貴的歷史資料未能尋到，令我們甚爲遺憾。（如周恩來、陳毅等中央領導以及印度總統尼赫魯、越南民主共和國主席胡志明等國外友人來寺）只能以文字材料以飨讀者。

因時間倉促，水平有限，不足之處，敬請不吝指正。

顧問：常明老和尚
增勤法師
編審：寬旭
寬池
寬海
策劃：連傑
撰稿：連傑
設計：馬亮
承印：藍德文化



● 在寺院中，
木魚用來提醒人日夜不忘精進修行。



佛說

“依報隨著正報轉”
“一切法從心想生”
這是眞理。世間人有沒有災難，就看世人起心動念、言語造作。

佛教

給我們，勤修戒、定、慧，息滅貪、嗔、痴。

般若波羅蜜多心經

唐・玄奘法師譯

觀自在菩薩行深般若波羅蜜多時照見五蘊皆空度一切苦厄舍利子色不異空空不異色色即是空空即是色受想行識亦復如是舍利子是諸法空相不生不滅不垢不淨不增不減是故空中無色無受想行識無眼耳鼻舌身意無色聲香味觸法無眼界乃至無意識界無無明亦無無明盡乃至無老死亦無老死盡無苦集滅道無智亦無得以無所得故菩提薩埵依般若波羅蜜多故心無罣礙無罣礙故無有恐怖遠離顛倒夢想究竟涅槃三世諸佛依般若波羅蜜多故得阿耨多羅三藐三菩提故知般若波羅蜜多是大神咒是大明咒是無上咒是無等等咒能除一切苦真實不虛故說般若波羅蜜多咒即說咒曰揭諦揭諦波羅揭諦波羅僧揭諦菩提薩婆訶